

THE REALITY OF ORIGINAL SIN AND THE CRUCIFIXION OF CHRIST



Prepared by

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Dedication

To every soul yearning for peace ...

To every free mind that rejects assumptions without proof ...

To those searching for “the true God” amid the rubble of beliefs ...

To whoever has the courage to stand and ask: Where is the truth?

I offer you these words—not to impose an opinion upon you, but so that we may read together, think together, and search within the books in our hands for the path to salvation.

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Invitation to Search for the Pure Spring

In the short journey of life, nothing is more precious to a human being than his eternal destiny and his relationship with his Creator. And often, man inherits his beliefs just as he inherits his facial features, without stopping for a moment to ask : Is what I believe the Absolute Truth that God intended for me ? Or is it the product of human accumulations and historical interpretations ?

Indeed God, the Absolute Justice, did not create minds for us to disable them, nor did He reveal books for us to read without reflection. From this standpoint, this booklet comes to open a window of light on **two issues that constitute the cornerstone of Christian doctrine : the inheritance of sin, and the Crucifixion and Redemption**. We are not being prejudiced here, but rather complying with the call of the Holy Scriptures themselves to search and investigate. For in **(The Gospel of John 5 : 39)** the call comes explicitly : "Search the scriptures; for in them ye think ye have eternal life". Let us search the books together .. Is it conceivable that God (The Justice) would place the burden of Adam's sin upon progeny that has not yet sinned ? And does the Forgiving, the Merciful need blood and crucifixion to forgive ? We will read texts from the Old and New Testaments, and appeal to sound logic. We invite you, with a loving and compassionate heart, to a common ground, where we meet on magnifying God and exalting Him above every imperfection, **confirming the eternal call in the Holy Quran** : ﴿ Say, "O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]".﴾ **[Ali 'Imran: 64]**.

Let us begin the journey .. Perhaps we may arrive at a common word.

Chapter One : The Reality of Inherited Sin

Indeed current Christian doctrine stands upon two main pillars, one of them is "The Disease" and the other is "The Cure". The disease is what is called "Inherited Sin", and the cure is "Crucifixion and Redemption". *This doctrine states* : that the sin which Adam (peace be upon him) committed when he ate from the forbidden tree was not forgiven by God, rather it became an inherited sin transmitted to all humans across generations, and they became a "corrupt nature" sentenced to death and eternal perdition, so according to this belief, it was necessary for Christ to be crucified and killed to be a "Savior" and a ransom for humanity, to cleanse them from that inherited sin with which they were born. And whoever does not believe in him as a Savior, the sin remains attached to him, and his consequence is the Fire, which is an image that portrays God as if He were incapable of direct forgiveness ! *So if we prove by evidence and reason that* "The Disease" is an illusion that has no existence, the need for "The Cure" falls automatically. For if there is no inherited sin, there is no need for crucifixion nor redemption. But upon scrutinizing this doctrine from the perspective of Reason and Revelation, *several fundamental problematic issues appear.*

First : The Rational Evidence for the Invalidity of Inherited Sin , can be summarized in the following points :

❶ **Injustice** : Punishing the Innocent Indeed burdening a human with the load of a sin committed by another person (Adam) thousands of years ago is the height of injustice. For humanity did not participate with Adam in his deed nor command him to do it, so by what right are they punished for a sin they did not commit ? This principle contradicts the simplest rules of justice in human positive laws which state : "*No one is held liable for the offense of another*", for inflicting punishment upon the righteous or children because of sins they did not do is considered in human laws "crimes", so how can that be attributed to Divine Law ? If a father commits a crime of murder or theft, would any just court in the world accept that his son or grandson be imprisoned instead of him ? Of course not.

❷ **Contradiction with the Attributes of God** : This doctrine contradicts directly the attributes of God that everyone believes in, such as Justice and Mercy. For if humans themselves consider punishing an innocent person a gross injustice, then how can this act be attributed to God, *who is The Most Just of Judges and The Most Merciful of the Merciful ?* Indeed this belief describes God with attributes of imperfection that humans themselves are

above. Indeed sound logic says that responsibility is individual, and punishment falls upon the doer only. And the inheritance of sin is an idea that contradicts God's perfection and His justice.

③ **Disproportion between the Sin and the Punishment** : Among the principles of justice is that the punishment be proportionate to the sin. In this doctrine, we find that the atonement for a sin (eating from a tree) is the crucifixion of Christ, his torture, and his humiliation. This immense disparity between the act and the punishment makes it logically unacceptable. If Adam was the one at fault, Justice would dictate that he be punished, not that another person be tortured thousands of years later in a heinous manner.

④ **The Nature of Sin as an Acquired Act** : For sin is something a human acquires *by his action and his will*, and is not a biological trait transmitted via heredity ; for acquisition is by deed, whereas heredity involves no input from the human.

⑤ **Inconsistency of the Logic of Inheritance** : For if sins were truly inherited, then *why did humanity inherit only this specific sin ?* For humans across the ages have committed countless sins, so if the law of inheritance were valid, it would have been expected that sons inherit all the sins of their fathers and forefathers, and this does not happen.

⑥ **The Possibility of Direct Forgiveness** : There is a logical question that must be raised : If Christ is the Lord (according to Christian belief), then *why did he not forgive that sin with a word from him instead of this suffering ?* For forgiveness does not require humiliation of the Self or killing as long as God is Forgiving, Merciful.

⑦ **The Argument of the Simpler Solution (Supplication)** : If this doctrine is correct, then *why was the Crucifixion necessary ?* For since Christians believe that Christ is the Son of God, or even God Himself, then a mere supplication from him to God to forgive humanity its inherited sin would have been sufficient, logical, and merciful, and would negate the need for a violent sacrifice.

Second : The Scriptural Evidence for the Invalidity of Inherited Sin :

Upon returning to religious sources, we find that they confirm *the principle of individual responsibility*, where every human bears the result of his actions only, which negates the idea of the inheritance of guilt.

① **The Silence of the Gospels** : The four Gospels and the Epistles appended to them are devoid of any explicit mention or establishment of a doctrine of sin inheritance, *which raises doubt regarding its authenticity*.

② **Explicit Contradictory Texts** : There are *clear texts* in the Old Testament, which Christians rely upon, that contradict this idea directly, including :

a- The Book of Ezekiel (18 : 20) : "THE SOUL THAT SINNETH, IT SHALL DIE. THE SON SHALL NOT BEAR THE INIQUITY OF THE FATHER, NEITHER SHALL THE FATHER BEAR THE INIQUITY OF THE SON". The text is clear as the sun, *and it alone is sufficient to demolish the doctrine of Original Sin*. God says clearly : The son does not bear the iniquity of the father. So how does the Church say that we all bear the iniquity of our father Adam ?

b- The Book of Deuteronomy (24 : 16) : "THE FATHERS SHALL NOT BE PUT TO DEATH FOR THE CHILDREN, NEITHER SHALL THE CHILDREN BE PUT TO DEATH FOR THE FATHERS: EVERY MAN SHALL BE PUT TO DEATH FOR HIS OWN SIN". For if Inherited Sin were a foundational reality, it would have been expected to be a major axis in the teachings of all the prophets who preceded Christ, such as Abraham and Moses. For these prophets and others knew nothing of "Adam's inherited sin", rather they taught people personal repentance and individual responsibility, *and its absence from their messages raises a major theological question regarding its authenticity*.

c- The Book of Ezekiel (21 : 18) : The text pointed to the sufficiency of personal repentance for salvation, and opened the door of deliverance for the wicked if he "WILL TURN FROM ALL HIS SINS THAT HE HATH COMMITTED, AND KEEP ALL MY STATUTES, AND DO THAT WHICH IS LAWFUL AND RIGHT", as the text confirms that in this case "HE SHALL SURELY LIVE, HE SHALL NOT DIE". And in this is *a proof* that the human does not need a mediator or a redemption by the blood of another person, *rather he needs only sincere return to God*.

d- The Innocence of Children : Is the child born defiled ? One of the most dangerous results of believing in Original Sin is the belief that children are born "enemies of God" or bearers of spiritual impurity until they are baptized. And for this reason, churches hasten to *baptize infants*, fearing their death while bearing Adam's sin and thus going to Hell (or *Limbo according* to some).

We discuss this matter from two aspects :

a- Rationally : The child is born a blank page, neither comprehending nor reasoning, so how can he be held accountable ? This contradicts sound nature (*Fitrah*).

b- From the Gospel : Christ himself denied this belief when he presented children as a model of purity and innocence that qualifies for entering the Kingdom. It came in the Gospel of **Matthew (19: 14) :** "SUFFER LITTLE CHILDREN, AND FORBID THEM NOT, TO COME UNTO ME: FOR OF SUCH IS THE KINGDOM OF HEAVEN". How can the Kingdom of Heaven belong to them while they (according to Ecclesiastical doctrine) bear Original Sin and are sentenced to spiritual death ? Christ's saying here is proof that they are born innocent (upon *Fitrah*), and do not bear the burden of Adam, **and if they had inherited sin, the Kingdom of Heaven would not automatically belong to them.**

③ **The Silence of the Prophets :** The absolute silence of all prophets from Adam to Christ regarding this pivotal doctrine. It is an absence we view as crushing evidence that it is an innovative doctrine introduced later into the religion.

④ **The Fate of Previous Generations :** The doctrine poses a logical question with no answer : What is the fate of the nations that lived and died before the coming of Christ? Are they all sentenced to perdition because they inherited a sin for which no one had yet come to atone ?

★ **The Quranic Evidence and Historical Interpretation :**

The Holy Quran confirms decisively the principle of Divine Justice and personal responsibility in many verses, for in Surah Al-An'am, Allah (SWT) says : ﴿And no bearer of burdens will bear the burden of another﴾ [6:164], these texts confirm a completely different story for Adam and his sin, and it is a story based on repentance and direct forgiveness.

★ **The True Story of Adam :** Sin, Repentance, and Forgiveness. **The Holy Quran presents a clear and logical narrative of Adam's story, summarized in the following points :**

① **Personal Sin :** The sin was a personal act committed by Adam and Eve when Satan seduced them so they ate from the tree.

② **Immediate Remorse and Repentance :** After they realized their error, they felt intense remorse and turned to God directly seeking forgiveness : ﴿They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."﴾ [Al-A'raf: 23].

③ **Divine Forgiveness :** God answered their supplication, accepted their repentance, and forgiven their sin. The Almighty said : ﴿Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the

Merciful) [Al-Baqarah: 37]. **The Logical Result of this story is :** Since God has forgiven Adam, then the sin has ended and its trace erased. There is no longer a remaining sin to be inherited by the following generations, for God is "Accepting of repentance" and "Merciful", He needs neither mediator nor blood to forgive the sin of a servant who asked His forgiveness. **Which is closer to Reason and the Majesty of God :** The God who forgives upon mere repentance, or the God who bequeaths the curse to generations ? And if Original Sin has been forgiven and ended, this negates the need for the existence of a Savior or redemption via crucifixion.

★ **There are three basic conditions that must be met for the acceptance of human repentance in Islam, which are :**

- ❶ Remorse for committing the sin.
- ❷ Sincere resolve not to return to the sin again.
- ❸ Cessation of the sin (meaning stopping the act of doing it).]

So when these conditions are fulfilled, Allah (SWT) accepts the servant's repentance and rejoices in it, nay, and He exchanges his evil deeds for good deeds no matter how great those sins were. And the Holy Quran indicates that this logic is based on a direct relationship between the servant and his Creator without the need for intermediaries or redemption.

Analogy to approximate the idea : Repentance with its three conditions can be likened to one who lost his way in the desert ; so in order to survive, he must first stop walking the wrong path (*Cessation / Iqla'*), and feel sorry that he wasted his time and effort (*Remorse / Nadam*), then he determines to walk the correct path and not deviate from it again (*Resolve / 'Azm*).

★ **Historically :** The origin of the doctrine of Inherited Sin goes back to "Paul" , for before his appearance, the Holy Scriptures (in the Old Testament) and the teachings of Christ confirmed individual responsibility, meaning that every human is held accountable for his work only, and does not bear the burden of another (as we mentioned previously).

❶ **Who is Paul ?** He is a fanatical Jew from the sect of the Pharisees, his original name is "**Saul of Tarsus**". He never met Christ during his life on earth, and was the fiercest enemy of the early followers of Christ, chasing them, torturing them, and imprisoning

them. He admits this himself saying : "beyond measure I persecuted the church of God, and wasted it" ([Galatians 1: 13](#)). Paul did not enter Christianity by way of conviction in the disciples' teachings, rather he claimed suddenly, after the lifting of Christ, that he saw "a light" and heard the voice of Christ while on his way to Damascus (The Road to Damascus story). And with this "[Visionary Dream](#)", he gave himself authority parallel to or exceeding the authority of the disciples who lived with Christ, and began founding a "[New Christianity](#)" of his own.

② The Texts and Epistles introduced by Paul and the Doctrines resulting from them :

Paul is the author of 14 epistles out of 27 books in the New Testament (more than half the book), and through them he established the following innovative doctrines which Christ did not say in the Gospels, namely :

- a- **The Doctrine of Original Sin** : Humans inherit sin biologically and spiritually from Adam. (Romans 5: 12-19).
- b- **The Doctrine of Redemption and Crucifixion** : Transforming Christ from an honored prophet to a "curse" (far be it from him) to bear the sins of humans. (Galatians 3: 13) : "Christ hath redeemed us from the curse of the law, being made a curse for us".
- c- **The Doctrine of Salvation by Faith not by Work** : Dropping the Law and practical commandments and sufficing with cardiac faith. (Ephesians 2: 8-9) : "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast".
- d- **Cosmic Divinity of Christ** : Developing the idea that Christ is the "Image of God" and Creator of all, paving the way for the doctrine of Incarnation. (Colossians 1: 15-20).
- e- **The Doctrine of Inevitability of Blood** : God does not forgive upon mere repentance (as in Islam and Judaism) rather innocent blood must be shed. (Hebrews 9 : 22) : " and without shedding of blood is no remission".

③ **The Fundamental Difference between "Pauline Christianity" and the teachings of Christ** : The dividing point is that Christ came "fulfilling" the Law (Monotheism and Work), while Paul came "demolishing" the Law (Sin and Redemption).]

And we will present a comparison documented with texts clarifying the stark contradiction:

a- Annulment of the Law (Sharia) and its Abolition : This is the strongest argument. For Christ was a Jew committed to the Law, while Paul is the one who abolished it.

★ **Christ's Stance (Eternal Confirmation) :** Christ declared clearly that his mission was not to abolish the Law : "THINK NOT THAT I AM COME TO DESTROY THE LAW, OR THE PROPHETS: I AM NOT COME TO DESTROY, BUT TO FULFIL. FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW." (Matthew 5: 17-18). Here Christ links the permanence of the Law with the permanence of the heavens and earth.

★ **Paul's Stance (Abolition and Curse) :** Paul abolished the Law and considered it a "curse" and old, and that Christ came to liberate us from it : "CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW." (Galatians 3: 13). "FOR CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH." (Romans 10: 4). "But now we are delivered from the law ... that we should serve in newness of spirit, and not in the oldness of the letter" (Romans 7: 6). "WHEREFORE THOU ART NO MORE A SERVANT, BUT A SON." (Galatians 4: 7) - **A reference to liberation from the bondage of the Law.**

★ **Conclusion :** If the truthful prophet is he who confirms God's Law, then he who abolishes it and describes it as a curse is considered -according to this perspective- **a false prophet** and opposed to the teachings of the First Teacher.

b- Condition of Salvation : Faith or Work ? : Paul changed the condition of entering Paradise from "Good Work and Keeping the Commandments" (Christ's teachings) to "Mere Faith" (Paul's teachings).

★ **Christ's Teachings (Faith + Good Work) :** When a young man asked him : What shall I do that I may inherit eternal life ? Christ answered him : "IF THOU WILT ENTER INTO LIFE, KEEP THE COMMANDMENTS." (Matthew 19: 17).

★ **Paul's Doctrine (Faith Only and Christ's Death) :** He made salvation exclusive by faith in Christ's crucifixion, without need for work. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Galatians 2: 16). And thus we find that Paul decided a new doctrine which is "**Justification by Faith Only**" without

need for the works of the Law : "THEREFORE WE CONCLUDE THAT A MAN IS JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW." (Romans 3: 28).

★ **Conclusion** : We see that Paul invented an "easy path" (Faith Only) to attract pagans, ignoring Christ's strict requirement of the necessity of work and adherence to the commandments.

c- The Doctrine : Repentance or Ransom ?

★ **Christ's Teachings** : God forgives him who repents and shows mercy (like the Prodigal Son), and Christ did not mention that he came to die as atonement for Adam's sin. "But go ye and learn what that meaneth, I will have mercy, and not sacrifice" (Matthew 9: 13).

★ **Paul's Doctrine** : He established the idea that God does not forgive except by blood, and entrenched the doctrine of "Original Sin". "Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3: 24).

d- Eating Sacrifices to Idols and Forbidden Meat :

★ **Christ's Stance** : He warned severely in the "Book of Revelation" (via John) against those who teach people "TO EAT THINGS SACRIFICED UNTO IDOLS" (Revelation 2: 14 and 20).

★ **Paul's Stance** : He permitted eating what is slaughtered for idols justifying that "an idol is nothing" : "WHATSOEVER IS SOLD IN THE SHAMBLES, THAT EAT, ASKING NO QUESTION FOR CONSCIENCE SAKE." (1 Corinthians 10: 25).

④ **Signs of the End of Time** : As Jesus was sitting on the "Mount of Olives," his disciples asked him a specific question: "What will be the sign of your coming and of the end of the age?" (meaning, *when will the Resurrection or the end of the world occur?*). Jesus then began to list for them signs that would happen before the end, such as: wars, pestilences, famines, and among these signs, *the emergence of individuals claiming prophethood and messiahship*.

"And many false prophets shall rise, and shall deceive many." (Matthew 24:11).

Likewise, the text in (Matthew 7:15): "Beware of *false prophets*, which come to you in sheep's clothing, but inwardly they are ravening wolves." Here, Christ warns his followers in general against individuals who appear with an outward show of piety (*tagwa*) and gentleness (sheep's clothing) but whose intention is the destruction of the creed (*aqidah*) or the exploitation of people (ravening wolves).

Christ intended to warn against three primary matters :

A- Deception through Appearance and Signs: These false prophets will not appear as evil at first; rather, they may perform "great signs and wonders" (as stated in Matthew 24:24) to the extent that they might deceive "the elect" (the sincere believers) themselves.

The Idea Here: In Christian theology, a miracle alone is not evidence of a prophet's truthfulness, because false prophets are capable of performing wonders through the power of Satan (according to Christian interpretation).

B- Claiming to Represent God: These individuals will come claiming to carry a new message from God, or that they are the "Christ" himself, with the aim of leading people away from the teachings established by Christ.

C- The Criterion for Detection (Fruits): Christ provided a rule for distinguishing them, which is: "By their fruits ye shall know them." This means: do not look at their glittering words or their miracles, but rather look at their actions, their conduct, and the result of their teachings; if they lead to moral or doctrinal corruption, this is evidence of their falsehood.

⑤ **How did Paul Establish the Current Doctrines? (The Mechanism of Distortion)**

Paul formulated a theological theory stating: since Adam sinned, death and corruption entered into all of humanity; consequently, man cannot be saved through his good deeds (because he is corrupt by nature), but rather requires a "Savior."

★ **The Text Authored by Paul: A- Paul's Epistle to the Romans (5:12):** "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

B- Paul's First Epistle to the Corinthians (15:22): "For as in Adam all die, even so in Christ shall all be made alive."

★ Abdullah ibn Ubayy ibn Salul, "the Jew," attempted to fragment Islam from within but failed, **whereas Paul succeeded in** emptying Christ's message of its legislative content (the Law/Nomos) and replaced it with philosophical concepts, **through three clever and calculated steps:**

A- Marginalizing the True Disciples: Paul exploited the absence of Christ and the dispersion of the disciples after his ascension (rafʿ), where a great conflict occurred between the true disciples of Christ (such as James and Peter, who adhered to the Law and Monotheism/Tawhīd) and Paul, who accused them of hypocrisy.

In (Galatians 2:11), Paul confesses: "I withstood him (Peter) to the face, because he was to be blamed."

As we see in (Acts 21), James and the rest of the disciples *were blaming Paul* because he was teaching people to forsake the Law of Moses. Paul utilized his linguistic prowess and Roman connections (as a Roman citizen) *to spread his thought far from Jerusalem*, where the disciples resided.

Furthermore, we see that the sect of the "*Ebionites*": who were the early Christians of Jewish origin that adhered to the Law, considered Paul an "apostate" and an enemy of the Law; they rejected his epistles and regarded him as *a false prophet* who corrupted the religion of Christ.

B- Addressing Pagans (Gentiles): Paul found that the Jews rejected his distortion, so he directed his message to the Romans and Greeks (Pagans). The pagan religions in the Mediterranean basin (such as Mithraism and Greek religions) believed in gods who die and are resurrected, offering their blood as a ransom for humanity. Paul realized that the Roman mindset would not accept the "Law of Moses" (*Sharia/Nomos*)—including circumcision, the prohibition of pork, and ablution—so he presented them with a "*modified*" version and an "*easy religion*":

- **Abolishing Circumcision and Laws:** To facilitate the entry of the Romans (Pagans) into the religion.
- **The Idea of the Savior God:** Paul merged the concept of "Christ the Teacher" with the idea of the "Incarnate Savior God" found in their myths, making Christianity culturally palatable to them. Thus, he shifted the focus from the "Message of Christ" (*Worship God*) to the "Person of Christ" (*Worship Christ*), which aligned with the Roman mentality accustomed to deifying emperors and heroes.

Consequently, we find that *Paul's doctrine (Sin, Atonement, and Divinity) did not triumph through argument and proof*, but rather by the sword. When Emperor Constantine converted to Christianity, he adopted the Pauline version because it was closest to Roman paganism and most capable of unifying the Empire.

At the Council of Nicaea (325 AD), monotheists (such as Arius, who denied the divinity of Christ) were suppressed and their books were burned. The official Church imposed the doctrine of "Inherited Sin" as a binding law, and anyone who denied it was killed or excommunicated (*Anathema*).

C- Creating the Need for "Redemption" (The Problem and the Solution): The idea of "Crucifixion and Atonement" cannot be marketed unless people are first convinced that they are in a "predicament."

- **The Problem (Paul's Invention):** You are all cursed by Adam's sin and cannot be saved by your deeds.

The Text (Romans 3:23): "For all have sinned, and come short of the glory of God".

- **The Solution (Paul's Invention):** The blood of Christ is the only solution. The Text (Romans 5:9): "Much more then, being now justified by his blood, we shall be saved from wrath through him".

⑥ **Paul's Testimony Against Himself (Evasiveness):** We cite texts in which Paul boasts of using "deception" or "chameleonic behavior" to win people over, which contradicts the attributes of true prophets who are characterized by clarity and steadfast principles.

Paul says: "And unto the Jews I became as a Jew, that I might gain the Jews... To them that are without law (Pagans), as without law... I am made all things to all men." (1 Corinthians 9:20-22).

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?" (Romans 3:7).

- **The Proof:** This is considered an explicit confession of using "pious fraud" or "sacred lying" to spread his doctrine, a behavior that matches the description of "ravening wolves in sheep's clothing."

⑦ **The Opinion of Western Investigators:** Many scholars of comparative religion and Biblical criticism in the West agree that modern-day Christianity is a "Pauline Invention":

A- Wilhelm Wrede: A famous German theologian, he stated clearly: "Paul is the second founder of Christianity, or rather the real founder of Church Christianity, and he changed the essence of Christ's simple teaching into a complex theology."

B- Michael Hart (In the book *The 100*): When discussing Christ and Paul, he mentioned that Christ was the author of the moral message, but Paul was the real creator of Christian theology.

C- Bart Ehrman: One of the most prominent contemporary New Testament critics, he explains in his books how doctrines regarding the divinity of Christ and salvation were developed by Paul and his followers and were not the faith of the historical Jesus.

D- Adolf von Harnack (German Theologian): "Paul is the one who transformed the Gospel from the message of Jesus into a message about Jesus." Meaning, he made the person of Christ the religion instead of the teachings of Christ.

★ **Conclusion:** The Christianity we see today with its doctrines (Crucifixion, Atonement, Original Sin, and the Abrogation of the Law) is "Pauline Christianity," which differs radically from and contradicts "Jesuit Christianity" (the teachings of Christ) that called for the Monotheism of God (Tawhid), the preservation of the Law, and righteous deeds.

We can summarize Paul's main claims with which he founded his new religion in five points:

- ① That he is an apostle appointed by Christ.
- ② That Christ revealed a special Gospel to him.
- ③ That Christ is the Son of God.
- ④ That Adam's sin was not forgiven, and that humanity inherited it across ages.
- ⑤ That God sent His Son (Christ) to be crucified and die as a ransom for humanity from this sin.

Thus, we see that Paul's goal was to **demolish Christ's religion from within**, making it compatible with Roman pagan beliefs to facilitate its spread among non-Jews.

Based on the aforementioned warning from Christ regarding false prophets who would come to change the truth while appearing as lambs, and the comparison between Pauline Christianity and Christ's teachings:

We conclude that the prophetic warnings apply to Paul and that he is one of the false prophets, by his own testimony against himself.

★ **An Important Question:** If there was no ancient debt that needed to be paid, why is it claimed that God sent His Son (or became incarnate) to be killed?

This is what we will discuss in the next chapter: The Doctrine of Blood (**The Reality of Atonement and Crucifixion**).

Chapter Two: The Reality of Atonement and the Crucifixion

The story of the crucifixion of Christ is undoubtedly one of the most famous and influential narratives in human history, serving as the cornerstone of Christian doctrine. However, *is it possible that the complete truth differs from what we commonly know?* What if the religious texts themselves, when scrutinized closely, contain evidence pointing toward an entirely different scenario? Away from the traditional narrative, there exists another perspective that offers a radical interpretation of what transpired during those fateful days, supported by *indications and contradictions* within the texts themselves. In this chapter, we will review the most prominent points that challenge the conventional story, in an analytical journey that re-examines established axioms.

The discussion will be divided into five main axes: *First*, the centrality of the Crucifixion in Christian doctrine. *Second*, the definitive Quranic ruling, specifically Verse 157 of Surah An-Nisa, which explicitly denies the killing or crucifixion of Christ. *Third*, a critical analysis of the Gospel texts, through which we reveal internal contradictions and signs indicating that Christ was alive after the crucifixion event. *Fourth*, deconstructing the "Sign of Jonah" that Christ presented as his only miracle; we will clarify that this sign is only fulfilled by Christ remaining alive in the tomb, similar to Jonah remaining alive in the belly of the whale. *Fifth*, the historical evidence that denies the consensus of early Christians regarding the incident of Christ's crucifixion.

First: The Centrality of the Crucifixion in Christian Doctrine:

The doctrine of the "Death and Resurrection of Christ" is the fundamental pillar of salvation in Christianity. It serves as the "backbone" without which Christianity cannot stand.

To emphasize this pivotal importance, *Paul says in his Epistle to the Corinthians:* "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Corinthians 15:14). The basic principle of salvation in Christianity is the belief that salvation is only achieved through the shedding of Christ's blood, and that all good deeds are insufficient without it.

Second: The Definitive Quranic Ruling:

Islamic creed regarding this matter is based directly and decisively on the text of the Holy Quran, which Muslims consider the final word and the ultimate decree from Allah.

The Holy Quran provides a categorical statement that explicitly denies the incident of the killing and crucifixion of Christ, Jesus son of Mary, peace be upon him.

The pivotal verse in this regard is from **Surah An-Nisa**: {And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. ... And they did not kill him, for certain.} (**An-Nisa: 157**).

Based on this verse, Muslims firmly believe that Allah, by His power, saved His Prophet Jesus, peace be upon him, from his enemies; thus, **he was neither killed nor crucified**. As for what the people witnessed, it was not the reality of what occurred, but rather a resemblance (*shubbiha*) or an appearance that seemed to them to be a real crucifixion, while Allah rescued him and raised him to Himself. For Muslims, this Quranic declaration is an absolute truth that accepts no doubt or debate.

Why is this difference important?

It becomes clear that the radical difference between the Islamic and Christian perspectives regarding the crucifixion of Christ stems directly from **the difference in the primary religious sources of each faith**: the Bible, which recounts the story of the crucifixion as the foundation of faith, versus the Holy Quran, which categorically denies it. **This matter is not merely a dispute over a historical detail**, but touches the very essence of the creed (*aqidah*) in both religions.

It is linked to the concept of salvation and atonement, which cannot be realized without it in Christianity, and pertains to the concept of God's protection of His Prophets, which is manifested in Islam.

Third: A Critical Analysis of the Gospel Texts:

A- Evidence derived from events before and during the Crucifixion:

1) Jesus was keen not to die:

- **The Text:** (Matthew 26:39) "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

- **Commentary:** We see that the "cup" here is a symbol of death. Had Jesus come specifically to die, he would not have prayed to God to avert death from him. This supplication is evidence of his keenness to remain alive.

2) Jesus's supplication to God to save him:

- **The Text:** (Luke 22:44) "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."
- **Commentary:** This physiological state (hematidrosis) is interpreted as resulting from intense psychological pressure and a great fear of death, which confirms that he was not desiring it, but rather imploring for deliverance from it.

3) God "hears" his prayer:

- **The Text:** (Hebrews 5:7) "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."
- **Commentary:** The argument here is linguistic and logical: the text states that God "heard him." God's response to the prayer of a Prophet seeking deliverance from death necessarily implies his "non-death."

4) An angel descended to strengthen him:

- **The Text:** (Luke 22:43) "And there appeared an angel unto him from heaven, strengthening him."
- **Commentary:** God sent the angel not to assist him in dying, but to strengthen him physically and psychologically to endure the ordeal and survive it alive; for the dead do not require strengthening.

5) Contradiction with the Prophecies of Silence (Self-Defense):

While some texts (such as Isaiah) speak of the Messiah "opening not his mouth" like a sheep led to the slaughter, the Gospels (especially John) record long dialogues and eloquent defense by Christ before Pilate and the high priest's servant, which is considered a contradiction between the prophecy and the reality recorded in the Gospels.

6) The Roman Governor (Pilate) finds him not guilty:

- **The Text:** (John 19:6) "...for I find no fault in him."
- **Commentary:** We observe that the innocence of the accused prompts a just (or even hesitant) judge to attempt to save him, which paved the way for arrangements to ensure he was not actually killed.

7) Pilate's wife sees a dream:

- **The Text:** (Matthew 27:19) "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

- **Commentary:** This dream is considered divine intervention to provoke anxiety in Pilate and drive him to protect Jesus from certain death, which serves the plan of survival.

8) The claim that he remained on the cross for only three hours:

- **The Text:** (Mark 15:25 and 15:34-37) "And it was the third hour, and they crucified him... And at the ninth hour Jesus cried... and gave up the ghost."

- **Commentary:** The duration from the third hour to the ninth (by Hebrew time) is equivalent to a very short time. It is common knowledge that death by crucifixion requires days; his departure after only a few hours implies that he entered a coma (**swoon**) and did not die.

9) His two companions on the cross remained alive (Breaking of the legs):

- **The Text:** (John 19:31-32) "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him."

- **Commentary:** The legs were broken to hasten death (because the crucified person relies on his legs to breathe). The fact that the two thieves remained alive proves that the time period was insufficient for killing; consequently, Jesus was also alive like them at that moment.

10) Testimony of the Biblical Encyclopedia:

- **The Text:** (Mark 15:44) "And Pilate marvelled if he were already dead."

- **Commentary:** We rely here on an external reference to interpret this text, as scholars view "rapid death" as medically illogical in the case of crucifixion, which suggests the "appearance of death" (**syncope/fainting**).

11) Immediately, blood and water came out:

- **The Text:** (John 19:34) "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."

- **Commentary:** Clotted blood does not exit a corpse. The exit of liquid blood (and water) is evidence that the heart was still pumping blood, which signifies the presence of life.

12) The legs were not broken (Prophecy):

- **The Text:** (Psalm 34:20) "He keepeth all his bones: not one of them is broken." and (John 19:33) "But when they came to Jesus, and saw that he was dead already, they brake not his legs."

- **Commentary:** We see that "keeping the bones" is protection for a living body so that it can stand and walk later. A dead person does not benefit from the integrity of his bones.

13) Thunder and the Earthquake:

- **The Text:** (Matthew 27:51) "...and the earth did quake, and the rocks rent."
- **Commentary:** We interpret these as divine aids to distract the guards and the crowd, allowing the opportunity for Jesus's loyal followers to rescue him.

14) The Jews doubted that his death had been achieved:

- **The Text:** (Matthew 27:64) "Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away."
- **Commentary:** We observe that their concern was that he might be "alive" and thus smuggled out for treatment, and not a fear of the resurrection of the dead, as they did not believe in him to begin with.

15) Pilate marvels:

- **The Text:** (Mark 15:44) "And Pilate marvelled if he were already dead."
- **Commentary:** The astonishment of Pilate (an expert in executions) confirms that Jesus's death in such a short time was an impossible and unbelievable matter, which supports the "swoon" hypothesis.

B- Evidence Derived from Post-Crucifixion Events:

16) A Large, Spacious Chamber (as a Sepulcher):

- **The Text:** (John 19:41) "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre."
- **Commentary:** He was not buried in an earthen pit, but in a spacious above-ground chamber (a tomb hewn out of rock), which allows for air circulation and the presence of those treating him. This constitutes an environment suitable for recovery, not death.

17) The Removal of the Stone:

- **The Text:** (John 20:1) "...and seeth the stone taken away from the sepulchre."
- **Commentary:** Here we ask a logical question: Why was the stone moved? A spirit or a glorified (spiritual) body penetrates walls. Moving the stone is only necessary for a living, physical human body that needs to exit.

18) Report on the Linen (Shrouds):

- **The Text:** (John 20:7) "And the napkin, that was about his head, not lying with the linen clothes..."
- **Commentary:** The arrangement of the shrouds and the fact that they were unwound serves as evidence that the person inside unwrapped them himself or with assistance to be freed; this is the act of a living being (as noted in studies of the Shroud of Turin).

19) Permanent Disguise:

- **The Text:** (John 20:15) "She (Mary), supposing him to be the gardener..." and (Mark 16:12) "He appeared in another form."
- **Commentary:** Disguise is the behavior of one who fears arrest. Had Christ died and been resurrected, he would have been safe from death and would not need concealment. His disguise is evidence that he was a living human in hiding.

20) Prohibiting Mary Magdalene from Touching Him:

- **The Text:** (John 20:17) "Jesus saith unto her, Touch me not."
- **Commentary:** His statement "Touch me not" is evidence that his body was full of extremely painful wounds and bruises, and touching would cause him excruciating pain; this proves he possessed a living body that suffers, not a glorified body.

21) His statement "I am not yet ascended to my Father":

- **The Text:** (John 20:17) "...for I am not yet ascended to my Father."
- **Commentary:** "Ascending to the Father" is interpreted as death and departing from the worldly realm. His saying "I am not yet ascended" means "I have not died yet"; I am still present here in my physical body.

22) Mary Magdalene Showed No Fear:

- **The Text:** (John 20:15-16) She spoke with him, supposing him to be the gardener.
- **Commentary:** Her lack of fear or panic (unlike the disciples later) means she was searching for a living body to anoint. When she saw him, she interacted with him as a living human, indicating she saw signs of life when he was taken down.

23) The Disciples' Terror Upon Seeing Him:

- **The Text:** (Luke 24:37) "But they were terrified and affrighted, and supposed that they had seen a spirit."
- **Commentary:** Their fear and the assumption that he was a "spirit" (ghost) is evidence that they believed he had died. Their surprise at seeing him alive shocked them; had they been expecting a resurrection, they would not have been terrified.

24) Eating Food:

- **The Text:** (Luke 24:41-43) "And he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them."

- **Commentary:** This is the strongest evidence. Spirits and celestial bodies do not consume fish and honey. His eating of food is a categorical physical proof provided by Christ himself to confirm to his disciples that he was a living human and not a ghost.

25) Not Manifesting Himself to His Enemies:

- **The Text:** (Acts 10:40-41) "Him God raised up... and shewed him openly; Not to all the people, but unto witnesses..."
- **Commentary:** Had Christ truly conquered death, he would have gone to Pilate and the Jews to challenge them. His disappearance and appearance only to his followers in secret is evidence that he was still wanted and feared for his life.

26) Embarking Only on Short Journeys:

- **The Text:** (Luke 24:13) Going to Emmaus (a nearby village).
- **Commentary:** His movement within a narrow and nearby range indicates a period of convalescence and an inability to travel far due to wounds and exhaustion.

27) The Angels' Testimony of "The Living":

- **The Text:** (Luke 24:5) "Why seek ye the living among the dead?"
- **Commentary:** We focus here on the word "living." The angels did not say "the dead who has risen," but described him with the attribute of continuous life. That is, he did not die in the first place for you to seek him in the graves.

28) Testimony of Mary Magdalene:

- **The Text:** (Mark 16:11) "And they, when they had heard that he was alive, and had been seen of her, believed not."
- **Commentary:** The text says "heard that he was alive" and not "that he had risen." The disciples' disbelief was because they were certain of his death; thus, the news of his remaining alive was a miracle they could not comprehend.

29) Testimony of Dr. Primrose (Water and Blood):

- **The Text:** (John 19:34) "...forthwith came there out blood and water."
- **Commentary:** (Reiteration of points 10 and 14 from a medical perspective). We cite here Dr. Primrose, who interprets the exit of water as a result of extreme nervous strain on the blood vessels of a living person suffering, and not of a dead person.

30) The Large Quantity of Spices (For Treatment, Not Embalming):

- **The Text:** (John 19:39) "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight."

- **Commentary:** Here we pause and wonder: Why did Nicodemus (a secret follower) bring this massive quantity (100 pounds—approximately 45 kg) of "myrrh and aloes"?
- **Analysis:** These materials (myrrh and aloes) are used **medically** in the East as ointments to heal wounds and relieve pain, not only for embalming. Had Christ been dead, they would not have needed this huge amount nor used materials with **strong healing properties**.
- **Conclusion:** The presence of this large quantity confirms the intention to "treat" a living body full of wounds, rather than merely "perfuming" a corpse to be placed in a tomb. This complements the point regarding the "spacious chamber for first aid" mentioned in point number 15.

31) Temporal and Numerical Gaps: Three Days and Three Nights:

We find here a numerical discrepancy between Christ's prophecy of remaining in the grave for "three days and three nights" and the reality mentioned in the Gospels; the burial took place on Friday evening and the tomb was discovered empty at dawn on Sunday. This implies a duration of **only two nights and one day** in the tomb, which is considered a **flagrant numerical contradiction** that undermines the accuracy of the narrative.

Fourth: The Prophecy of Christ (The Sign of Jonah):

- **The Text:** (Matthew 12:40) "For as Jonas was **three days and three nights** in the whale's belly; so shall the Son of man be in the heart of the earth."
- **Commentary:** This is **the great sign** (*Ayah*) upon which we base our argument:
 - Jonah was alive in the belly of the whale (he did not die).
 - Christ stated that he would be "as Jonas was."
 - Therefore, Christ must have been alive in the tomb.
- **Any scenario** assuming **the death of Christ in the tomb** would render Christ (**God forbid**) untruthful in his prophecy, as he would have contradicted the state of Jonah. Thus, he must have been alive the entire time.

Fifth: Historical Evidence Denying the Consensus of Early Christians Regarding the Crucifixion:

Historical sources and early Christian writings indicate the existence of fundamental disputes and divisions regarding this event since the very beginnings of Christianity. **these evidences can be detailed as follows:**

- ❶ **Paul's Epistles and his admission of the existence of "Other Gospels":** Paul's epistles are among the oldest sources documenting the existence of early Christians who disagreed with

his core doctrine, "The Crucifixion and Atonement." In his Epistle to *the Galatians (1:6-9)*, Paul expresses astonishment at how quickly some turned to "another gospel" different from the one he preached, describing anyone who preaches a message other than his as "*Anathema*" (excommunicated). This conflict clearly indicates that *the idea of the crucifixion was not a matter of consensus*; rather, there were Christian groups that rejected it or offered a different interpretation.

❷ **Denial of the Resurrection and Crucifixion in Early Christian Circles:** In his First Epistle to the Corinthians (15:12-18), Paul refers to people among the Christians who deny the resurrection of the dead, which Paul considered a demolition of the doctrine of Christ's crucifixion and resurrection. Sources mention that Paul did not provide decisive historical proofs for the resurrection to convince these skeptics, but merely clarified that denying the resurrection would subsequently mean the vanity of the Christian faith.

❸ **Testimonies of the Gnostic Sects:** The writings of the "Gnostics" are among the most prominent historical evidences of the rejection of the crucifixion by a segment of early Christians. Among the most important of these testimonies are:

★ **The Testimony of Basilides:** Mentioned by Saint Irenaeus (Bishop of Lyons in the 2nd century), who documented the beliefs of his Gnostic opponents in his famous work *Adversus Haereses (Against Heresies)* to refute them. Regarding the Gnostic teacher Basilides, he noted that Basilides believed Christ did not die, but that **Simon of Cyrene** was crucified in his place after their forms were switched, while Christ ascended to heaven, mocking his crucifiers.

★ **The Book of "Acts of John" (Apocrypha):** This book describes a vision of John in which Christ appears above the cross as a "Cross of Light," explicitly telling John that he is not the person sought on the "wooden cross," and that what the crowd sees is not the truth.

❹ **Absence of Eye-Witnesses to the Resurrection Event:** Sources confirm that **the four canonical Gospels** contain no text from eye-witnesses who saw Christ rising from the dead or exiting the tomb. Instead, **the Gospel narratives focus on two things:**

❶ **The Results of the Event:** The disciples or the women go to the tomb to find it empty, then conclude that Christ has risen.

❷ **Announcement of the Event:** An angel or a "person" appears at the tomb and tells the visitors that Christ has risen from the dead.

This pattern leads to an "*inference*" of the resurrection *rather than direct testimony*. The evidence provided is circumstantial (the empty tomb) or hearsay (the words of the angel), *and not a direct observation of the central event*. This void in the official historical narrative not only opens the door to questions but also provided the fertile ground necessary for the growth and spread of alternative narratives, such as those presented by the Gnostics, which offered a different explanation for an event that no one witnessed directly.

★ Comprehensive Summary of Chapter Two:

Conclusion regarding the "Doctrine of Blood":

- ❶ **Falling of the Need:** Since we proved in the first chapter the non-existence of "Original Sin," there is no need for "Atonement." Repentance (Tawbah) is sufficient.
 - ❷ **Falling of Logic:** It is unjust to punish the innocent for the guilty, and it is absurd to believe that God does not forgive except through killing.
 - ❸ **Falling of Evidence:** Sacred texts (in Hosea and Matthew) confirm that God desires mercy, not sacrifice; and the text in (Hebrews) confirms that God answered Christ's prayer and saved him from death.
 - ❹ **Historical Testimony:** The existence of early Christian sects that denied the crucifixion confirms that this doctrine was not a matter of consensus but was imposed later.
- Therefore, if there is no inherited sin, and no crucifixion or atonement occurred:
What is the correct path?

And what is the alternative that the Creator offers to humanity?

This is what we will present in the final chapter: **(Islam: The Religion of Primordial Nature [Fitra] and Salvation).**

Chapter Three: The Way to God (Islam: The Religion of Primordial Nature [Fitra] and Salvation)

After having observed in the previous chapters how the doctrine of *Original Sin* contradicts Divine Justice, and how the doctrine of "Crucifixion and Atonement" contradicts Allah's mercy and power, the inevitable question arises: **Where lies the truth?**

The truth is found in the religion that has neither altered nor changed; the religion that respects your intellect, preserves the dignity of the Prophets, and opens for you the door to Allah without guards or mediators—it is Islam.

In this chapter, we conduct an important comparison between the status of Christ and his mother in the Holy Quran, and what was mentioned about them in the Bible, so that you may see for yourself where the true honoring resides.

● **The Innocence of Christ and Mary: Quranic Honoring vs. Biblical Texts:**

Islam does not merely stop at acknowledging Christ; rather, it renders him among the "Messengers of Firm Resolve" (*Ulu'l 'Azm*) and clears him and his mother of every deficiency. However, when we open the Bible, we find descriptions that are unbefitting of a Prophet—indeed, even an ordinary person would not accept them for himself or his mother.

First: Treatment of the Mother (Between Filial Piety and Disrespect):

★ **In the Quran (The Pinnacle of Piety):** The first words Christ uttered in the cradle were in defense of his mother and an affirmation of his piety toward her: {And dutiful to my mother, and He has not made me a wretched tyrant.} [Maryam: 32]. The Quran describes him as dutiful, gentle, and loving toward his mother—the very attributes of Prophets.

★ **In the Gospel (Estrangement and Harshness):** In multiple instances (five texts), Jesus addresses his mother with the dry term: "Woman" instead of "My mother." It is stated in (John 2:4): "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

Does a dutiful son address his mother at a wedding before people, saying, "Woman, what have I to do with thee?" Where is this compared to the Almighty's saying: {And dutiful to my mother}?

Second: The Station of Christ (Between the Blessed and the Cursed):

★ **In the Quran (The Blessed):** Christ describes himself in the Quran: {And He has made me blessed wheresoever I may be} [Maryam: 31]. He is a blessing, a light, a spirit from Allah, and held in honor in this world and the Hereafter.

★ **In the Bible (The Curse and the Worm):** Paul the Apostle believes that Christ became a "curse" to redeem humanity! It is stated in (Galatians 3:13): "Christ hath redeemed us from the curse of the law, **being made a curse** for us." Far be it from Allah that His Prophet be a "curse." Furthermore, in the Old Testament (Psalm 22:6), in a text interpreted by Christians as a prophecy about Christ, the speaker says: "But I am **a worm**, and no man; a reproach of men, and despised of the people." **Would a rational person accept that the noble Prophet of Allah be described as a "worm" or a "curse"?** Islam rejects these insults and raises him to a high station.

Third: Chastity and Dignity (Between the Chosen Lady and One Sustained by Women):

★ **In the Quran (The Chosen Lady):** Allah named an entire Surah after "Maryam" and chose her above the women of the worlds and purified her.

{And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds."} [Al-Imran: 42].

★ **In the Gospel (Financial Dependence on Women):** The Gospel depicts Christ and his followers as a group living on the expenses of women, which detracts from the perfection of guardianship (Qawamah) and the self-respect of a Prophet. It is mentioned in (Luke 8:1-3) regarding the women who followed him: "...and Susanna, and many others, which ministered unto him of their substance." There is a vast difference between a Prophet of great self-respect whom Allah enriches from His bounty, and the image of one who lives as a dependent on the wealth of women.

● **The Rational Alternative: How do we attain Salvation in Islam?**

Islam offers the simplest and most just equation for salvation in existence:

★ **Individual Responsibility:** No one carries your sin, nor do you carry the sin of Adam. {And no bearer of burdens will bear the burden of another.} [Fatir: 18].

★ **Direct Forgiveness:** **Have you erred?** Repent to Allah directly. You do not need a confessional chair nor blood to be shed. Allah awaits your repentance to rejoice in it. {Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins."} [Az-Zumar: 53].

☆ *Christ is the Servant of Allah and His Messenger:* We believe in him as a great Prophet; Allah created him with the word "Be," supported him with miracles, raised him to Himself, and saved him from the plot of the Jews, and he shall return at the end of time.

Conclusion

O brother reader, O sister reader..

We have journeyed together through a concise intellectual and textual voyage. We have seen how Islam exonerates Christ and his mother from the attributes of "curse," "disrespect," and "weakness" attributed to them by corrupted books. We have also seen that Divine Justice necessitates that no human shall bear the burden of another.

Now, the ball is in your court.

You use your intellect when buying a car, choosing a job, or selecting a medicine.. Does not your "eternal destiny" deserve that you use your intellect for its sake?

Life (no matter how long) is very short, and death comes suddenly. Imagine standing tomorrow before Allah, having wasted your life believing that God is "three" or that He was "crucified and died," **while the voice of Truth was calling you to pure Monotheism (Tawhid).**

Do not let emotion or inheritance bar you from the Truth. The Christ whom you love will, on the Day of Resurrection, disassociate himself from those who worshipped him and took him as a god, and he will come himself to correct the creed.

The Prophet Muhammad (peace be upon him) said: "By Him in Whose Hand my soul is, surely (Jesus) the son of Mary will soon descend amongst you as a just ruler; he will break the Cross and kill the pig and abolish the Jizya..." (Sahih al-Bukhari and Muslim).

Yes, Christ will break the Cross with his own hand to declare to the entire world: "I was not crucified, nor was I killed; rather, I was a servant of Allah calling you to worship Him alone."

A Sincere Invitation: We invite you to shake off the dust of tradition, turn your heart directly to the Creator, prostrate to Him as Christ and the Prophets prostrated, and say: "O Lord, guide me to the Truth."

Know that the door of Islam is open, and it is not a new religion, but rather the religion of Christ, Moses, Abraham, Muhammad, and all the Prophets: submission to Allah through Monotheism (Tawhid). Are you ready to save yourself and win the Hereafter, which is better and more enduring?

{So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.} [Al-Baqarah: 256].

Praise be to Allah, the Almighty.

Abu Suhaib al-Ansari

1st of Sha'ban 1447 AH

"And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto." (2 Maccabees 15:38) [KJV].

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*To every heart that longs for reassurance,
every mind that refuses to surrender without
evidence, and every seeker of the true God
amid the tangle of beliefs and the accumulation
of inherited traditions.*

*These pages are not meant to impose a
conviction, but are a sincere invitation to read
with detachment, to think with honesty, and to
search the texts and history without fear or
blind sanctification.*

*For truth is not inherited, and faith is not
complete except through courageous questioning
and an honest search that leads to salvation.*

*Prepared by
Abo Sohieb Al-Ansary
14 Rajab 1447 AH*